

A MINISTER'S WITNESSES.

SUBSTANCE OF REMARKS

AT THE FUNERAL OF

REV. RICHARD WEBSTER,

PASTOR OF THE PRESBYTERIAN CHURCH

AT MAUCH CHUNK, PA.

SATURDAY, JUNE 21, 1856.

BY ANDREW B. CROSS.

"Whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever.—Heb. xiii, 7-8. 

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Union Theological Seminary

BALTIMORE:

PRINTED BY SHERWOOD & CO.

N. W. CORNER OF GAY AND BALTIMORE STS.

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A MINISTER'S WITNESSES.

1 Thes. ii, 10, 11, 12: Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

THE minister of the gospel in a community has a two-fold relation: to be faithful to God who has called and appointed him; to live and labor for the salvation of the people. If he attempt to please men, he will not be faithful to God. In being faithful to God he will very often be unacceptable to the people. Men are not often of one mind with the message which God sends to them. The unrenewed heart is at enmity against God. Rom. viii, 7. Many who profess faith in Christ, give strong evidence that the old man is not subdued in them. Where they do not strive to walk according to the ordinances of the gospel, warnings, reproofs and exhortations, are often received with jealousy and envy, and even contempt.

The duty which the minister owes to God will not allow him to be a time-servant and a man-pleaser. He must be faithful to God. "Not handling the word of God deceitfully; but by manifestation of *the truth* commend himself to every man's conscience in the sight of God." Men will reject the truth and be lost. For "the gospel is hid to them that are lost." But he must "exercise himself to have a conscience void of offence toward

God, and toward men." Sometimes, as in the case of this Apostle at Philippi, they are shamefully entreated, yet they are bold in God to speak the gospel with great earnestness, without deceit or guile, not as pleasing men but God, which trieth the heart. Not with flattering words at any time, but as of truth and in the sight of God. Of this Paul says: "*God is our witness.*" This is the first desire of the heart of a minister of Jesus Christ, so to live, speak and act in the gospel, as to be able to appeal to him to bear testimony. Not that he would feel that he had not failed or come far short, but that in sincerity and truth he had sought so to labor as to please God.

When the gospel has been received by those to whom he ministers, not as the word of men, but as it is in truth the word of God, and does effectually work in their hearts, he rejoices and gives thanks to God without ceasing, notwithstanding the opposition or persecution he may have endured for the gospel, and appeals to them as his hope and joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming.

With this joy at times in his success, there is an attending feeling of sadness growing out of the very nature of his office. He has to do with immortal souls that he would influence to serve God. He brings all his acquirements, uses all the entreaties and warnings which he finds in the word of God. He holds up Jesus, the Lamb slain for sin, and calls upon sinners to look unto him and be saved. He endeavors in every way to interest them in their salvation. Instead of even a favorable reception of

the message, he may find that they disregard it, turn away from it, and will have nothing to do with it. He feels anxious to succeed, that souls are perishing and he is not able to do any thing—that all his labor is in vain—and apparently worse than vain. Under these thoughts he is ready to say that he is not the man for the place and the people. That if some other person stood as a watchman and gave utterance to the truths of the gospel many would believe.

He may have felt as Jeremiah—though sanctified from the womb, and ordained a prophet unto the nations, when he said, Ah, Lord God ! behold, I cannot speak, for I am a child ! or as Isaiah, “who hath believed our report?” His labors may have appeared unacceptable, or ineffectual, and under discouragement, he may have felt ready to turn away from the field of his labor, under opposition and contention arising because of the gospel. He may be calumniated, evil entreated or under Satan’s assaults, he may cry out, “Woe is me, my mother, that hast borne me, a man of strife and contention.” Yet in his heart, like the Prophet, he laments—“Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night ” over the sinful condition of those to whom he ministers. Here, God is his witness, and he would go to whom God sends him and speak his message without fear, God being his helper.

Where could he go in times of trial, when persecution might arise because of the truth or on whom could he lean when earthly help failed him ? What would the Prophets and Apostles have done in their days of severe

distress and suffering as ministers if they had not been able to go to God? So now, when distressed, dispirited, cast down, and ready almost to abandon their work, with their heart overflowing with love to the souls of those to whom they minister, and for whose salvation they have not only labored, but are ready to labor, where can they go, and whom can they bring forward to testify that in simplicity and sincerity they have preached the gospel? God is our witness.

The great *moving* principle in his heart which sets all to work, and continues it on, persevering against opposition and through all trials is, *Faith from God*, and *Faith in God*. The Spirit of God which has renewed his heart, has wrought that faith in him; he cordially and heartily believes the gospel and with full consent receives Jesus Christ as his Saviour. His faith works by love, and constrains him to a consecration of himself and all that he has and is to Christ and his service. He looks to him for authority and direction. The faith which he thus receives also trusts in the truth and faithfulness of the word of promise, that he will be with him, and make all things work to the good of his own soul and to the glory of his God and Saviour.

With such principles he comes among the people to whom God has called him to preach. He would live near to God. He would regulate his intercourse among his people in the fear of the Lord. In his private conversation he would exhibit the evidences of that fear, that he may be an example to the flock. He would show the power of the gospel upon the heart by a correct deportment in

every act among them, so that he may not be a source of bringing reproach upon, but may commend the gospel. He would exhort men to a holy life, a godly conversation, to a faithful serving of Jesus Christ. He would stir up the careless, comfort the afflicted, the sorrowing and bereaved. Those that are unmindful of the calls of God, he would charge and warn against sin, and that they strive for the kingdom of heaven. He would urge believers to walk worthy of God, that they may adorn the doctrines of God their Saviour and have an abundant entrance into his kingdom and glory.

He would know no distinction of persons or parties, rich or poor, learned or unlearned. His aim is to give every man his portion in due season. Like Paul, he would seek to persuade *every one of you* who are his hearers, or under his influence, "warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus." "Ye know," says the Apostle, "from the first day that I came among you after what manner I have been with you at all seasons. How I kept back nothing that was profitable to you, but have showed you and have taught publicly and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ. Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

It is the message which God sends to men that must prove the power of God unto salvation. No words delivered even by an angel could effect the great work

which God designs by the gospel. So Paul taught when he said, "If an angel preach any other gospel than that of Jesus, let him be accursed." It is this gospel that with the tenderness of a father he would proclaim to secure their salvation. Believing it as from God, he would honor him who has sent it; and loving the souls of his fellow-men, he would beseech them by the love of Christ to walk so that they may honor God and be saved.

No minister can be faithful to God and to the people who will hold back and neglect to preach the truth. It is somewhat remarkable in the writings of Paul, what emphasis he lays upon this: "As we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others." But were gentle among you, even as a nurse cherisheth her children, and such was his love and anxiety for their welfare, that he says he would not only have imparted unto them the gospel, but his own soul.

The *spirit* in which he would deliver the messages, and in which he would warn, and reprove, and charge them, is that of a father. *As a father doth his children.* The feelings of a father are kind, gentle, sincere, without selfishness. He desires, seeks after, and labors to do what is best for his children. Day and night—early and late they are a burden upon his heart. He knows the dangers that threaten them, from how many sources temptations will be presented, and under some of them he fears

they may be led away. If they are steadfast in their principles, and walk according to his instructions, they are his joy and crown. He joys in their welfare and constant walk. If he reproves and warns them, it is in kindness. If he judges it necessary to be severe in his correction and reproof, it is for their good. It would be much more agreeable to his feelings to be able always to commend them; but it would be very unkind and unfaithful in him not to reprove and warn them when in danger, though they should be offended at the warning. He must not act by their feelings, nor approve the sins into which they may be led. The Corinthians considered Paul a fool, and as weak; they despised, reviled, persecuted, and defamed him, and treated him as the offscouring of the earth; but says he, "I write not these things to shame you, but *as my beloved sons, I warn you*. For though ye had ten thousand instructors in Christ, yet have ye not many fathers," &c. The spirit of a father is love and tenderness towards his children. He must be faithful if he loves. Thus it is with the minister of Jesus Christ. He has Christ's spirit. The love of Christ constrains him. He does not come among a people because of worldly considerations, but with a desire to win them to Christ and save their souls.

When a minister has finished his work among a people, all that he has taught them by precept and example, is sealed up for the great day. His record is on high. God testifies to the sincerity and fidelity with which he has served him. His testimony is according to truth. But he has other witnesses. *Ye are witnesses*. A witness is

called upon to give a true statement of what he has seen and heard. Your opinion of the man or his doctrine, of his talents or acquirements, is not asked for. Your testimony as witnesses to the matter-of-fact is all that will be required, and you must testify to the truth.

The apostle writes as if it afforded him great ground of comfort to know that he had witnesses to his ministry. They had been eye-witnesses of his conduct, of his preaching, of his intercourse among them. Some knew more and better than others, but among them all he had conducted himself without any deceit or guile. They might hate him for what he did, but they could not bring any accusation which would show that he had not sought to live among them after the example of Christ. Seeking the observance of the precepts of his gospel, striving to persuade them to the adoption and practice of the same, in no case had he harmed them or given them an example "which they would not have been safe in following. He says to the Corinthians, "Be ye followers of me, even as I am of Christ." The first thing, the chief desire of his heart, was to win them to Christ. But if they refused the gospel, it would be his ground of comfort that he had not been unfaithful. To this he would be able to call God who had sent him unto them to preach, and every one of their own consciences, to bear witness. *Ye are witnesses and God also.*

The knowledge I have of your late pastor commenced twenty-four years since, when we entered together upon our theological studies, and has continued until his death, in an intimacy and familiarity which rarely happen. Du-

ring all this period nothing ever interrupted our friendship. To his life, I could bear witness. But I am forbidden by his dying direction, and you know from his humble, modest, diffident life, he would not allow me to say any thing which might appear flattery concerning him. If he were present he would say, preach plainly and practically to the people.

What can be more practical, than to call upon you to bear witness to his ministry? To call up to your recollection his life, his labors, his prayers, among you and for you, and to remind you that you are witnesses to these? Not only you who were the members of his church, but the people of this town, of the country around, the many congregations, to which he so often and so earnestly preached the gospel—*ye all are witnesses.*

He strove to preach the gospel to *every one* of you. Instant in season and out of season, he warned, exhorted, charged and comforted you in the spirit and with the love of a father. On his death-bed he expressed his anxiety to live to a certain hour that he might see a man who had neglected attending the sanctuary and to beg him to attend, that if any thing in him had hindered, that cause would now be removed. God spared him to see him, and from his dying lips did speak to him. Could any thing but the sincerest love for the soul of a man move him at such an hour, and yet this was only an exhibition of the tender and faithful spirit which, during his ministry sought thus to deal faithfully with the souls of his flock and any whom the providence of God placed in his way.

While he sought to preach the gospel to every one of you, he did not cease to remember every one of you in his prayers before God. I doubt if there be an individual among all his people, or among all his friends, whose particular case, with all its attendant difficulties, he has not made the subject of special prayer to God. Are there not among you, parents, many parents who do not pray for yourselves and your children, on whose behalf he has often wrestled with God, and who have been a burden on his heart so great that he has been ready to sink under it? (Read his sermon, "A word to Fathers." Preached in this church January 8, 1854.) He is here no more to preach or to pray. But if you perish, and if your children go down to hell, it will be against his warnings, entreaties and *prayers*. I mention his prayers for you, because they were remarkable for their earnestness, particularity and tenderness. He seemed to make every case his own for which he was praying. In the house of mourning, amid the afflicted and bereaved, he will not soon be forgotten. His tender and sympathizing heart led him to seek out such to minister to them the consolation of the gospel.

The house of mourning and affliction were never passed when it was in his power to visit them. This was not confined to his own congregation, or this town, or the churches of your vicinity. His letters of condolence went far and wide, whenever the hand of God was laid upon one that he knew. The tenderness of his heart toward the afflicted I need not call up to you who have for many years known and felt it. He came as the minister

of Jesus, and brought you the consolation of the gospel—the true balm of healing and consolation.

You had his whole ministerial life. *Ye are witnesses.* God also made him a witness among you, and his testimony is on record in the high court of our King. Soon you will meet him to hear his testimony. I call upon you to-day to remember and profit by it. Take heed to it. His voice which so often warned and testified, is now silent. Lay up his instructions in your memories, meditate upon them. May God quicken your consciences to apply them. Walk with God, and you shall meet him with joy before your Father in heaven.

REV. RICHARD WEBSTER was born at Albany, N. Y., July 14, 1811, was the youngest child of Charles R. Webster and Cynthia Steele, of that place; died at Mauch Chunk, Penn., Thursday morning, June 19, 1856, at a few minutes before 12 o'clock, leaving a wife and six children. At his death he wanted only 25 days of being 45 years of age.

He graduated at Union College in 1829, at Princeton Theological Seminary in 1834. On leaving the Seminary he designed entering the Foreign Missionary Field, and was, on September 2d, 1834, designated by the Committee of the American Board to the "Mahratta Mission." A difficulty delayed his sailing, which gave him pain at the time, but was cleared up satisfactorily and greatly to his honor. God had work for him in another field not less laborious or self-denying, in which he was to do much for his Master's glory. He was ordained an Evangelist by the Presbytery of Albany,

April 29th, 1835. He was soon engaged as a Missionary at South Easton, Pa., and there commenced a work which through many changes and difficulties has grown into the Second Presbyterian Church. From this place he extended his labors to Mauch Chunk, 36 to 40 miles N. W. from Easton, on the Lehigh River. At this point a few years before, coal mines had been opened; there and in the vicinity had collected a population of about 2000 persons. He commenced in 1835 preaching there once a month and missionating in the vicinity. His labors were so successful that by the Spring of 1836, there had been a church organized, a lot secured, and part of the money promised toward building a church which was afterwards erected, and dedicated February, 1837. He commenced in April to preach one fourth of his time at Summit Hill, 9 miles West, was installed pastor at M. C. in July, 1837. From January, 1843, he gave up the other places and preached regularly at M. C. But then as before he preached during the week in the adjacent villages, and visited the people. The amount of these labors and his self-denial cannot be well estimated by any one who is not familiar with the rapid growth and great necessity for preaching, in the coal regions embracing parts of Berks, Lehigh, Northampton, Luzerne, Columbia and Schuylkill Counties, and the zeal with which he labored to carry the gospel to them.

At his instance the General Assembly was memorialized, and in May, 1843, constituted the Presbytery of Luzerne. The great object of this Presbytery was to

take charge of this Missionary field. By appointment of the Assembly he opened the Presbytery with a sermon. He was considered not only the father of the Presbytery, but was looked up to as a father by the Ministry and Churches in all that vicinity.

In a letter from one of the oldest members of this Presbytery, he remarks, that for information and counsel by his brethren, none of our Ministers would be missed as much, excepting some of the older professors in our Seminaries. He was a model for a member of Presbytery, said another member.

His ministerial life was abundant in labors, not sparing himself. Gifted by God with great clearness of mind, a wonderful facility in acquiring knowledge, an exceedingly tenacious memory, a diligence and application which knew no cessation, he was familiar with almost every subject connected with the Church; with a faculty for, and promptness in communicating information, he was a most entertaining and instructive companion.

Among the incidental labors of the years of his ministry, was a constant contribution to the religious press. Few men who were not regularly in the editorial chair wrote more. But most of this period, he gave the strength of a mind which seemed to have been constituted by God for the work, to gathering up and preparing for publication what could be found of the early history of the Presbyterian Church in the United States, and the lives of her early ministers. In the prosecuting of this work he became the repository of almost every thing that could be collected in connection with them.

Since the effort has commenced among the churches to prepare histories of their early settlement and organization, he has been called upon continually for a history of some church or preacher, and from his generous disposition he has been taxed with writing almost weekly such sketches and histories, many of which have appeared in the historical sermons preached and published by Pastors. In the histories of the Church in different States published within a few years, large contributions have been furnished by him, in addition to the numerous articles contributed on this subject to the religious press of our own church.

The history of the Presbyterian Church to which he had devoted so much time and attention, and which has been looked for with so much anxiety, happily for the church had so far reached its completion as to be in readiness for publication, and under the auspices of the Historical Society, was about being placed in the printer's hands a few weeks before his decease.

He prepared, at the request of the Board of Publication, a digest of the acts of the Assembly, which is a most valuable book of reference in our church judicatories.

The field to which he had given his regular labors for 21 years, was the congregation collected at Mauch Chunk. There he had been greatly blessed in collecting and gathering into the fold of the great Shepherd, many souls who will hail him with joy before the throne, as their Father in the Gospel of Christ. The congregation had gradually so increased, notwithstanding

deaths, and the numerous changes incident to such a population, that persons could not obtain sittings. During the past year another lot was procured and a large comfortable house of 50 by 85 has been erected, in a few weeks the basement will be in readiness for preaching.

He was a most laborious preacher, and an indefatigable pastor. Such was his promptness and vigilance that no part of his field was neglected or escaped his oversight. With his delicate frame and the heavy calamity of his deafness, it was always the wonder of his friends and people how he could perform the amount of service which he so regularly rendered. At the same time while he suffered nothing to hinder his preaching to his own people, his labors among his brethren in the congregations around were abundant. In a letter of December he said, "last week I preached five times for Bro. Irwin at Catasaqua, last month three times for Brother Gaston, besides a Sabbath. In September I preached ten times for my brethren in eight days." These are specimens of labor extra from his own people, and yet he did not seem to feel he was doing any thing. His labors were unto the last. After his first attack, which was severe, he preached twice to his own people, on the last Sabbath he got out of his bed and went into the church, and preached from the words: "Enoch walked with God and was not, for God took him." As he closed his sermon with the prayer, that both pastor and people might so live that when they came to die, it might be said of them with truth, they had

walked with God, many of the congregation thought, and some of them remarked that he seemed as if he was preaching his last sermon.

He went from his pulpit back to his bed. A week after he had another attack in which he suffered violent pains, and was left greatly prostrate, but his physician hoped under proper treatment he might recover.

He was down stairs two or three times on Monday, June 16th, walked about the yard, and wanted to fix a number of little things, took tea with his family. Tuesday he was not so well, lay in bed, but read the newspapers and letters of correspondents, and wrote. On Wednesday afternoon, 18th, when the papers were brought he felt so weak that he told them he did not wish them, and only glanced over a letter which had come. The Doctor observed his pulse was very rapid and weak, and concluded to spend the night with him. About 12 o'clock, he felt his pulse; on noticing which, he asked the Doctor if there was any prospect of immediate death. "I should like to know if there is." The slate was handed, and on it was written he might live a few hours, perhaps less. On reading it he remarked, "This is sudden, I did not expect it, but blessed be God, I have no preparation to make. That was made long ago. I have renewed it daily, I am a sinner, I have had my faults, but I have trusted in the righteousness of my blessed Saviour, I throw myself upon him; I trust I have the forgiveness of my God," "I wish heartily to forgive every one," "give my love to all." "I have often admired the dying sayings

of Samuel Blair and Jonathan Edwards," repeating them, "and that of John Breckinridge, God is with me." "And it is mine, not a cloud, not a fear, entire trust in my Saviour. I did not expect this, but thanks be to God for such a death, can it be that it is death? Is not the Doctor mistaken? I had no such thought." On the head being shaken to say that there was no mistake, he said, "It is such a death as I never knew of," "not a pain, no weakness, my faculties are all as usual." "Thank God, no one could be more kindly dealt with, it is not only without a terror it comes, but it is sweet, can it be death? I thank God my body is not racked with pain, that I have the perfect use of my senses, that I was early called to the knowledge of the Saviour, that he permitted me the honor of preaching his name. Oh! how I have loved to preach it! I can bless God my times are in thy hand."

About half past 1 o'clock in the morning, he requested that his children should be awakened to see him and bid him farewell, as he might not live until day-light. When they came he embraced them, kissed each of them, prayed for them, which he did several times. He gave directions about things of his house and family, his funeral, who should preach, his burial, avoiding all show, mentioned friends to whom he wished letters to be written. He said he would like to live for his family and the church. Lamented the vacancies, need of ministers for the missionary fields. "Oh! how I love the cause of missions," "I am comfortable. It seems impossible that I am drawing near to death. I can well pity the poor sinner

drawing near his end and so little in the circumstances to aid in his preparation. My voice and words fail me to express the trust I have in God." "I would like to say to the impenitent, sickness is no time to prepare to meet God, when there is a sinking of all the faculties, it is hard to do any thing, hard to enter in at the straight gate, hard to find the narrow way." "If this be death, it approaches with tender, gentle, loving embrace, I feel no pain no apprehension. I look forward with joy to meeting my Saviour, with perfect calmness of mind, and assurance of the blessing of the Lord upon myself, my wife, my family, my friends and the church of God. "If I have been deceived all my life, I now come at the eleventh hour and put my trust in the Saviour, hoping in his mercy, confessing my sins and acknowledging his mercy, which has been with me always. Into Thy hands I commend my spirit, thou hast redeemed me. His I am and him I serve." He repeated the hymn, "Lord I am thine, entirely thine," to the line, "And consecrate to thee my all;" then added, "Blessed be God, this is not a new work, not a thing taken up to-day or yesterday."

Speaking of his people, he said, "May God be with them, I loved to preach the gospel to them, I thank God for permitting me to preach it to *one* people." He had a horror of pastoral changes. "He thought he had not been altogether unfaithful, but had come very short." "How strange the deceitfulness of things! I feel that I might get up in a few minutes as well as any of the children." "Truly, man walketh in a vain show."

Speaking to his family he said : "I love you, my wife and children, I have no breath, or I would tell you, but words cannot tell you how much I love you. This is a great trial. How little we expected it yesterday. How differently we would have spent yesterday and last night if we had known it?" "The cup which my Father hath given me, shall I not drink it? Thy will be done. Father, into thy hands I commit my spirit. Though I walk through the valley of the shadow of death, I will fear no evil, Thy rod and staff comfort me." "I have not been faithful enough with my children, and yet I have tried in some measure to bring them up for God." "He has promised to be a father to the fatherless, a God to the widow. How dear is every one of you to me. Oh how hard to part." "I would like when death approaches for all to leave me but my own family, that we may have a calm, quiet, pleasant committing of ourselves into God's hands."

He continued to read what was written on the slate, until within a few minutes before he died, when he told them to put it away, that he was so weak it was too great exertion for him to read. At that time his pulse had ceased in one of his wrists, and nearly in the other. A very short time before this he said to his wife that his hands were cold, and asked her to rub them; and while she and his oldest child were rubbing them, he remarked about his mistake of the coldness. "He did not think." "It was death." And so quietly and gently did he pass away, that those around did not perceive it until the Doctor said, "He is gone."

These gathered thoughts, from his death bed, have been saved from the many things said by him during that period, through the recollection of some that stood by him. Very much that he said has escaped. During the morning, when it was known that he was dying, his room was filled with friends and members of the congregation who wanted to hear the last word or take the last look at one who had so long been identified with them. All his sayings bore the correct, concise, and pointed marks of his mind. Without wandering, or wavering, or hesitating, he continued his utterances, as long as his strength permitted. His tongue had scarcely ceased to utter the thoughts of his heart to his people and family, until it was animated with new energy in the presence of his Saviour.

How glorious and blessed the change. He who for years had not heard the sound of his own voice, or of one of his own children, or the voice of the congregation to whom he preached, when they sang praise to God, has awaked amid the company of the redeemed to tune his harp, and lift up his voice, and hear the songs of the redeemed as they give glory and honor to the Saviour whom he so loved and sought to honor on earth.

Oh for the death of those
 Who slumber in the Lord !
 Oh ! be like theirs my last repose,
 Like theirs my last reward !

Added to the life and labors, you have had the death of your Pastor. A life of devotedness to God, ripened and completed in your midst, with a calm, quiet, peaceful, hopeful and blessed death.

May his death be more blessed to all of you, than the labors and example of his life have been. May you

who have been the objects of his prayers and warnings and entreaties, flee to that Saviour whom he so often, so earnestly, and so tenderly besought you to embrace. Make him the end of your conversation. May God, in his great mercy and grace, give each one of us the wisdom and the grace to live the remainder of our days in his service, and when they are ended, may we in peace enter into our rest.

RESOLUTIONS OF PRESBYTERY OF LUZERNE.

The Presbytery of Luzerne, at a special meeting, held in Scranton, June 25th, 1856, passed the following resolutions, upon hearing of the death of their esteemed christian brother :

Whereas it hath pleased the great Head of the Church to remove from us, by death, our greatly beloved Brother, valued co-Presbyter, and Stated Clerk, Richard Webster ;

Whereas in this affliction we mourn the loss of an able and judicious counsellor, a warm-hearted and zealous fellow-laborer and founder of this Presbytery ;

And whereas the Church of Christ has been deprived of an erudite historian, as well as earnest, faithful minister ; this great missionary field of a fearless and indefatigable pioneer laborer ; and humanity of a willing and trusty friend ; Therefore,

Resolved, That we will endeavor to bow submissively beneath this heavy stroke of paternal chastisement ; acknowledging, in our darkness, the sovereign right of the Most High to dispose of all his creatures, as seemeth good in his sight.

Resolved, That we who are " alive and remain," will receive the providential admonition to set our houses in order ; to quicken our diligence in the great work of the ministry, and to meet the augmented responsibilities which are thus cast upon us.

Resolved, That we tender our warmest sympathies to the stricken family of our Brother; and to the church, congregation and community, bereaved of their Pastor and Friend.

Resolved, That a copy of this minute be sent to the session of the church at Mauch Chunk, to be read in the hearing of the congregation, and presented to the family of our departed brother. Also that copies be sent to the Presbyterian, Presbyterian Banner, and New York Observer, for publication in their respective columns.

Scranton, June 25th, 1856.

RESOLUTIONS OF SESSION.—JUNE 24, 1856.

Whereas it has pleased God, in his all-wise Providence, on the 19th day of June, 1856, in the 45th year of his age, to remove from us to the rest prepared for his people, our much loved pastor, Rev. RICHARD WEBSTER, after twenty-one years of zealous labor in the cause of Christ; therefore,

Resolved, That we hereby bear our testimony to the zeal and energy with which he, our first and only pastor, labored among us during the whole of his ministerial life.

Resolved, That whilst we mourn his loss as a missionary, pastor, presbyter, friend and brother, we humbly bow to the will of God, thanking Him for being permitted to witness, in his peaceful death, the power of that faith, love and sustaining grace which he so often preached to others.

Resolved, That we, the Session of the Church to which he ministered, do most sincerely sympathize with his bereaved family, in the loss of an affectionate husband, a kind and loving father.

Resolved, That a copy of the foregoing resolutions be sent to the family, and also that they be published in the Religious papers and recorded in the Session Book.